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astronomers hold that the visible stellar universe has resulted from the collision of two enormous gas clouds coming from opposite regions of boundless space—a theory which points to a pluralistic ultimate conception.

The truth regarding the psychical realities is largely similar. The individual person in the main is a unit; but the whole human race is not one personality. Many types and traits of character are opposite or mutually exclusive; such as, husband and wife, parent and child, soldier and nurse, artist and machinist; or blondness and swarthinness, seriousness and merriment, contemplation and activity, asceticism and luxuriousness. The sum of individuals and types, therefore, is not one personality, but an aggregate of individuals or races. Furthermore, since human life has its source and inspiration in still higher psychical realities, we must attribute to the latter in infinitely higher forms all the types and traits found in humanity and presumably many not found in humanity. In the final synthesis, then, we shall have, not one male supreme being, as Mr. Burroughs holds, but a society or perhaps hierarchy of beings. There will be the divine Mother, Father, Child, Friend, Architect, Artist, Laborer, Statesman, Soldier, Nurse, Teacher, and many others. This society, needless to say, would resemble the deities of the Greeks and Romans.

More correctly, the true view may be a compromise between the monistic and pluralistic ideas: in some degree the realities are one, but in some degree, on the other hand, the universe is many. A serious difficulty for the rationalists is that we must choose between employing old religious terms in new and misleading senses, and inventing new terms for the new conceptions. The latter is quite difficult, and we have as yet but partially accomplished it.

Mr. Burroughs presents a hopeful view of human evolution and welfare, but he does not clearly show why human beings should devote their lives to such an enduring system. It is easy to see why individuals should labor for the pleasures experienced in their own lives. But why should they labor for future generations? Are they to serve the universe for naught? The answer must be that, just as there are enduring objective physical processes, so also there are enduring subjective psychical processes. The individual life has its final realization, not in the present existence, but in the larger evolutionary processes that reach through the ages. In other words, the individuals in the highest sense live on and themselves share in the higher joys and achievements for which they labor and suffer.

Briefly, in conclusion, I would say that, while Mr. Burroughs' views are in many respects instructive and encouraging, there is need of recognition of other fundamental realities, and need of a statement of the inner motives that actuate humanity in the super-individual labors and achievements of civilization.

CYRUS H. ESHLEMAN.

LUDINGTON, MICH.

A SOLDIER ON WAR AND PEACE

SIR,—

The darkness of war which for four years has covered the face of the earth is clearing away. It rests with us whether the world

shall be cast back into another night as black as that which is past.

In many countries, men's minds are full of worthy pride for those of their blood who fought bravely, and gained victory with honor or met defeat without disgrace. Frenchmen and Germans, British and Americans have glorious memories which for a thousand years will inspire those who come after them with courage and discipline and devotion. But in each of the nations there are also men whose minds are filled with envy, hatred, malice and all uncharitableness. These and their like, in whatever land they lived, did their unconscious but infernal part in bringing on us all the horrors of this war. These and their like will labor on, ignorant instruments, to bring the horror of another and another on us and on our children.

Must we suffer through their iniquity? War is a tonic, it is true; it reveals the noblest traits of men and of nations—traits buried so deep in the rubbish piled up in the easy times of peace that they were forgotten, or remembered only to be ridiculed. But war is evil, even though not wholly evil. Peace is worth almost—but not quite—any price.

It is a professional soldier that writes these words—one of those who, we have been told by so many advocates of peace, love war for its own sake, and gladly force it upon unwilling peoples. But those whose lives are spent, even in peace, in the daily contemplation of war, have learned to hate it with a living, burning hatred that few other men can ever feel until they see its cruelty before their very eyes.

Let us have none of it, so far as with us lies the power of choice.

But neither let us dream that wars are over for all time. The evil-minded man has helped, indeed, in causing every war. But it is the honest difference of opinion of honest men that makes most wars possible. The moral conviction, the belief in the justice of the cause, were equally sincere in North and South in 1861, in France and Germany in 1914. It is when the strong man armed keepeth his house that his goods are in peace. And it is as true now as in those long past days of which the writer wrote, when he said that armor is a proud burden, and a man stands straight in it. Within this year we have seen thousands of shifty eyes learn to look squarely, thousands of stooping shoulders straighten; and into the souls of thousands have entered two previously unknown things—respect for others and respect for self.

Have we learned our lesson? The next few months will show.

But while war may not altogether be prevented either by just treatment of our neighbors or by discipline of ourselves, it may be made sooner or later inevitable by the fostering of suspicion and hatred.

Then let us cleanse the stains of war from our hearts as well as from our hands, in order that there may be not only peace on earth but also good will among men.

S. M. T.

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